STARTING RAMADAN FASTING ACCORDING TO ASTRONOMICAL CALCULATIONS IS A (((SIN)))!

TALAAT SEDDEQ

2024

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

ALLAH Almighty said;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183) أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (184) شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (185). **البقرة.**

O YOU WHO HAVE BELIEVED, DECREED UPON YOU IS FASTING AS IT WAS DECREED UPON THOSE BEFORE YOU THAT YOU MAY BECOME RIGHTEOUS (183) [FASTING FOR] A LIMITED NUMBER OF DAYS. SO, WHOEVER AMONG YOU IS ILL OR ON A JOURNEY [DURING THEM] - THEN AN EQUAL NUMBER OF DAYS [ARE TO BE MADE UP]. AND UPON THOSE WHO ARE ABLE [TO FAST, BUT WITH HARDSHIP] - A RANSOM [AS SUBSTITUTE] OF FEEDING A POOR PERSON [EACH DAY]. AND WHOEVER VOLUNTEERS EXCESS - IT IS BETTER FOR HIM. BUT TO FAST IS BEST FOR YOU, IF YOU ONLY KNEW (184) THE MONTH OF RAMADHAN [IS THAT] IN WHICH WAS REVEALED THE QUR'AN, A GUIDANCE FOR THE PEOPLE AND CLEAR PROOFS OF GUIDANCE AND CRITERION. SO, WHOEVER SIGHTS [THE NEW MOON OF] THE MONTH, LET HIM FAST IT; AND WHOEVER IS ILL OR ON A JOURNEY - THEN AN EQUAL NUMBER OF OTHER DAYS. ALLAH INTENDS FOR YOU EASE AND DOES NOT INTEND FOR YOU HARDSHIP AND [WANTS] FOR YOU TO COMPLETE THE PERIOD AND TO GLORIFY ALLAH FOR THAT [TO] WHICH HE HAS GUIDED YOU; AND PERHAPS YOU WILL BE GRATEFUL. (185)). AL-BAQARAH.

Sunrise Canada lunar calendar is an astronomical calculations is A (((SIN))).

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On the authority of Silah ibn Zufar, he said:

We were with Ammar ibn Yasir, and he brought a roasted sheep and said: "Eat." Some of the people moved away, and he said: "I am fasting." Ammar said: "Whoever fasts on the day of doubt has disobeyed Abu al-Qasim, may ALLAH bless him and grant him peace." .

Al-Bukhari and others.

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Imagine yourself in front of the Messenger, (ﷺ), and he said to you:

1- "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal). Al-Bukhari.

2-The month may consist of twenty-nine nights. So do not fast till you have sighted it (the new moon) and do not break it till you have sighted it, except when the sky is cloudy for you, and if it is so, then calculate it. Muslim.

3- "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban. Al-Bukhari.

4- "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day.". Al-Bukhari.

Would you dare to disobey him, or respond to him by saying: I will fast according to the astronomical calculation!?

How would you position?

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There is nothing in our religion that contradicts Minds...

But there is what Minds cannot comprehend...

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Starting Ramadan fasting according to astronomical calculations is A (((SIN)))!

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

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((Introduction))

In the name of ALLAH Almighty, the Most Gracious, the Most Merciful.

Praise be to ALLAH Almighty, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

Research and study topic:

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).!

ALLAH Almighty said;

*** (إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (159) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (160). البقرة.**

*** (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ (187)). آل عمران.**

*** (وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ (48) وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ (49) أَفِي قُلُوبِهِمْ مَرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ (50) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (52). النور.**

*** (فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (43) وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ (44). الزخرف.**

Translation of the concept of the Holy Verses;

*** (Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by ALLAH and cursed by those who curse. (159) Except for those who repent, amend, and declare [their] truth. For those - I will turn in mercy, and I am the Accepter of Repentance, the Most Merciful. (160). Al-Baqarah.**

*** (And remember when ALLAH took a covenant from those who were given the Scripture, "You shall make it clear to the people and not conceal it." But they threw it behind their backs and purchased with it a small price. So evil is that which they purchase. (187). Al Imran.**

*** (And when they are called to ALLAH and His Messenger to judge between them, at once a party of them turn away. (48) And if the truth is with them, they come to it in submission. (49) Is there a disease in their hearts, or do they doubt, or do they fear that ALLAH and His Messenger will wrong them? Rather, it is those who are the wrongdoers. (50) The only statement of the believers when they are called to ALLAH and His Messenger to judge between them is (51) And whoever obeys ALLAH and His Messenger and fears ALLAH and keeps his duty to Him - it is those who are the successful. (52) An-Nur.**

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*** (So, hold fast to that which has been revealed to you. Indeed, you are on a straight path. (43) And indeed, it is a reminder for you and your people. And you will be questioned. (44))) Az-Zukhruf.**

The educational and pedagogical process is based on and founded on three main elements, which are:

First: The Teacher.

Second: The Learner.

Third: The Knowledge, (Teaching Metrial)- The Names.

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First: The Teacher;

The first teacher in existence is (ALLAH) Almighty, the Blessed and Exalted, as He said in the Holy Qur'an:

*** (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32) البقرة.**

Translation of the concept of the Holy Verses;

***(And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful." (31) They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32) Al-Baqarah.**

From these two noble verses we infer that:

A- That ALLAH Almighty is the one who taught our father Adam, peace be upon him.

B- The angels' acknowledgment that ALLAH Almighty is the one who (taught them): (They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32). So, ALLAH Almighty is the teacher of all creatures, as is also mentioned in many other verses.

ALLAH Almighty said;

*** (وقال سبحانه وتعالى أيضاً: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5). العَلَق.**

***(كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (213) البقرة.**

Translation of the concept of the Holy Verses;

***(And the Almighty also said: (Read in the name of your Lord who created (1) Created man from a clot (2) Read, and your Lord is the Most Generous (3) Who taught by the pen (4) Taught man that which he knew not (5). Al-Alaq.**

***(Mankind was one community, then ALLAH sent the prophets as bringers of good tidings and Warners and sent down with them the Book in truth to judge between the people concerning that in which they differed. And what None differed concerning it except those who were given it after clear proofs had come to them - out of jealous animosity between themselves. But ALLAH Almighty guided those who believed to the truth concerning that over which they differed, by His permission. And ALLAH Almighty guides whom He wills to a straight path. (213) Al-Baqarah.**

Our Lord, the Almighty, has appointed individuals (messengers) from among the angels and from among the humans to convey the messages of their Lord, the Almighty, to the people and teach them on behalf of ALLAH Almighty. In order to facilitate and make it easy for the people to receive and

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understand (the Knowledge - the message), the (teacher - messenger) was from the same gender as those to whom he was sent (except that our Messenger Muhammad, (P.B.U.H), was sent to the jinn and mankind). This is the Sunnah of ALLAH Almighty from the time of our father Adam, peace be upon him, to the era of the Seal of the Prophets and Messengers, our Master and Messenger Muhammad, upon him and all the Prophets and Messengers be the most perfect prayers and peace.

Since our Master Muhammad (peace and blessings of ALLAH be upon him) was the Seal of the Prophets and Messengers (and the last of the sent teachers), he (peace and blessings of ALLAH be upon him) entrusted the task of (teaching) or the job of (teacher) to every Muslim who hears or knows something from the texts and Islamic sciences (the Qur'an and the Sunnah) to convey it and teach it to others; as stated in his famous sermon known as the Farewell Sermon during his only Hajj in the tenth year of his blessed migration from Makkah to Madinah. This eloquent phrase came in this regard where he said: ((Let the witness inform the absent, for perhaps some of those who inform him will be more aware of it than some of those who hear him)). Agreed upon. There are many other hadiths that urge Muslims to spread Islamic knowledge and what they hear and learn directly from the Prophet, (P.B.U.H), to others. To shorten the discussion, I will not mention all of them.

Every Muslim who memorizes or knows even (one noble verse) or (one prophetic hadith) is a scholar and he must teach it to others. Knowledge is never (restricted) to a certain class of people. This was not brought by the true Sharia. On the contrary, the true Sharia has always and forever urged and encouraged all people to acquire knowledge, learn, and teach others, and to take knowledge from its original sources absolutely. The first chapter of jurisprudence is learning how to (purify and perform ablution), without which many of our acts of worship are not valid.

So, by order of the wise Lawgiver, the Muslims became the ones who played the role of the teacher. Some Muslims excelled in this field because they were more knowledgeable and learned than others,

and they specialized in the field of learning and teaching, so they became known as scholars or imams.

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Second: The Learner:

We begin talking about (the learner) from the era of the Seal of the Prophets and Messengers, our Master Muhammad, (P.B.U.H). Muslims from the era of the Messenger, (P.B.U.H), until the Day of Judgment are (the learners) of (the Book of ALLAH Almighty and the Sunnah of His Prophet Muhammad), and I have specified (the Book and the Sunnah) because our discussion is in religious knowledge and not in cosmic sciences, some of which we may mention as needed.

I also specifically discuss (contemporary Muslims), because this directly affects us in terms of time, place, knowledge, and learning.

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Third: Knowledge -(Teaching Metrial)- The Names.

The Knowledge, as is known and clear as day, is the "Islamic religion," which derives its legislation from the "Holy Book and the Sunnah of Prophet Muhammad (P.B.U.H)" exclusively.

The religion, as is established, is what was said by: "ALLAH," the Blessed and Exalted, and then His chosen Prophet Muhammad, (P.B.U.H).

Conclusion:

And now the constant known to all of us:

The first teacher, who is ALLAH Almighty, is far above making mistakes. Likewise, the Messenger,(P.B.U.H), who is the one delegated to convey the Knowledge to the people and teach them, has been denied error by ALLAH Almighty, who says:

(وَالنَّجْمِ إِذَا هَوَى (1) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (2) وَمَا يَنْطِقُ عَنِ الْهَوَى (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (4) عَلَّمَهُ شَدِيدُ الْقُوَى (5) والنجم.

Translation of the concept of the Holy Verses;

(And by the star when it goes down (1) Your companion has neither strayed nor has he erred (2) Nor does he speak from [his own] inclination (3) It is not but a revelation revealed (4) Taught to him by one mighty in strength (5) Al-Najim.

As for the Knowledge, it is the Holy Qur'an that is in our hands and the Noble Prophetic Sunnah, which also explains and clarifies the Holy Qur'an. ALLAH Almighty has preserved them from error and slippage by saying: ALLAH Almighty said;

*** (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9) الحجر.**

***(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (43) بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (44) النحل.**

*** (الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3). المائدة.**

Translation of the concept of the Holy Verses;

***(Indeed, it is We who sent down the message and indeed, We will be its guardian (9) Al-Hijr.**

***(And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know (43) with clear proofs and scriptures. And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought (44) An-Nahl.**

Starting Ramadan fasting according to astronomical calculations A ((SIN)).

And the religion has been completed as ALLAH Almighty has informed us:

*** (This day those who disbelieve have despaired of [defeating] your religion, so fear them not but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, ALLAH is Forgiving and Merciful.) (3). Al-Ma'idah.**

(((The rituals of all acts of worship, commands and prohibitions that were practiced when this noble verse was revealed are the source of ALLAH Almighty's pleasure for the Muslim nation. This is a message from ALLAH Almighty to the nation through revelation to His noble Messenger Muhammad, (P.B.U.H), so that he may be a (witness) over the nation and the nation may be witnesses over each other by conveying and delivering the legal information to them))).

The question that arises at the end of this introduction: Where did the error occur, or which of these three elements is susceptible to error and fault?

The answer is the (learner) element; as the scholar is a period of time in the (learner) stage until he matures and becomes capable of performing the role of (teacher). That is, when we humans were in the (learner) stage, we had a mistake or error in understanding an issue or in understanding and memorizing an issue, and this mistake continues and becomes entrenched in our minds and intellects until we are the (teacher); thus, the (error) continues to move from one person to another and from one stage to another, unless we pay attention to that defect and error and correct it by following the knowledge from its original sources, which are (the Holy Book and the Noble Sunnah).

Here the role of (enjoining good and forbidding evil) emerges, as well as the role of advice, correction and guidance for scholars, the general public and the elite. Otherwise, destruction would be the fate of all, as ALLAH Almighty said:

(لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (78) كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (79) تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ (80) وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ (81). المائدة.

Translation of the concept of the Holy Verses;

(Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and were transgressors. (78) They used not to forbid one another from the wrong they were doing. Evil was that which they were doing. (79) You will see many of them taking as allies those who disbelieved. Evil is that which their souls have put forward for them, that ALLAH has become angry with them, and in the punishment they will abide eternally.) (80) And if they had believed in ALLAH Almighty and the Prophet and what was revealed to him, they would not have taken them as allies. But many of them are wicked. (81) Al-Ma'idah.

Starting Ramadan fasting according to astronomical calculations is A (SIN)

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Research chapters

Chapter1: The proof for Muslims is the Holy Quran and the Sunnah of the Prophet.

Chapter2: The employer is the one who determines the work standards.

Chapter3: The explicit texts of Islamic law.

Chapter4: The subject of the Fetus.

Chapter5: Where there is a Noble Text there is no room for interpretation.

Chapter6: The argument of the prayer times according to the clock and not adhering to the sunset and shadow and others.

Chapter7: The stories of previous nations in the Holy Quran.

Chapter8: Obedience is achieved through patience in the face of trials and tests.

Chapter9: Is disobedience to the Messenger, (P.B.U.H), a sin or not?

Conclusion and results.

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Chapter 1

The proof for Muslims is the Holy Quran and the Sunnah of the Prophet.

As it is mentioned in the introduction, the Knowledge of this nation is (the Holy Book and the Noble Sunnah); in other words: if we give an example for clarification; the questions of exams (oral and written) in all educational stages at their various scientific and specialized levels are according to each subject separately.

For example: the questions of the geography Subject are adopted from the geography book, and the questions of the mathematics subject are adopted from the mathematics book, etc. In other words: what did sixth-grade students' study in geography, are Source of exam questions (exclusively), and not any other text book of the same subject of another year, or from another subject. That is, the contents of the geography book for the sixth-grade primary school are ((proof)) against them.

The same applies to Muslims. The proof against Muslims is: (the Noble Book and the Prophetic Sunnah) exclusively, and there is no proof against Muslims from the other heavenly books except with evidence from the (Noble Book or the Prophetic Sunnah). Likewise, the statements of scholars that contradict (the Noble Book and the Prophetic Sunnah) are proof against (them) and not proof against Muslims.

That is, ALLAH Almighty will hold us accountable for the commands and prohibitions (legislation) that came in (the Book and the Sunnah); The evidence for this statement is the statement of ALLAH Almighty:

***(فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (43) وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ (44). الزخرف.**

***(وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ (28) الجاثية.**

(...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7) الحشر

Translation of the concept of the Holy Verses;

***(So, hold fast to that which has been revealed to you. Indeed, you are on a straight path. (43) And indeed, it is a reminder for you and your Nation, and you will be questioned. (44) Az-Zukhruf.**

***(And you will see every nation kneeling, every nation called to its book. Today you will be recompensed for what you used to do. (28) Al-Jathiyah.**

***(...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear ALLAH. Indeed, ALLAH is severe in punishment. Punishment (7) Al-Hashr.**

ALLAH Almighty also said about obeying the Messenger:

***(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى**

Starting Ramadan fasting according to astronomical calculations (USA (CSIN)).

الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (60) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (61) النساء.

* (فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (41) يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا (42) النساء.

* (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (65) النساء.

* (وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (89). النحل.

Translation of the concept of the Holy Verses;

***(O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome.) (59) Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to They resort to Taghut, while they have been commanded to disbelieve in it, and Satan desires to lead them far astray. (60) And when it is said to them, "Come to what ALLAH has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. (61) An-Nisa.**

*** (How [will it be] when We bring from every nation a witness and We bring you as a witness against these? (41) On that Day, those who disbelieve will wish and they disobeyed the Messenger, even if the earth were to be leveled with them, and they do not conceal from ALLAH a word (42) An-Nisa.**

*** (But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission (65) An-Nisa.**

*** (And the Day We will raise up in every nation a witness over them from among themselves, and We will bring you as a witness over these. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims. (89). An-Nahl.**

In this following noble verse, there are great evidences and miraculous:

ALLAH Almighty said;

***(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32) آل عمران.**

Translation of the concept of the Holy Verse;

Say, [O Muhammad], "If you should love ALLAH, then follow me, [so] ALLAH will love you and forgive you your sins. And ALLAH is Forgiving and Merciful. (31) Say, "Obey ALLAH and the Messenger." But if they turn away - then indeed, ALLAH does not like the disbelievers. AL-Imran.

Starting Ramadan fasting according to astronomical calculations is A ((SUNNA)).

ALLAH Almighty has proven in this noble verse:

1- The authority of the Prophetic Sunnah over Muslims.

2- The preservation of the Prophetic Sunnah by ALLAH Almighty just as He preserved the Holy Quran, because He, Glory be to Him, cannot command us to follow the Sunnah of His Prophet without preserving that Sunnah for Muslims from falsehood, distortion and misguidance.

As for what others saying or acting, without having evidence from the Holy Book or the Noble Sunnah, all of it is rejected by them, and they will be held accountable before ALLAH Almighty for that. It is absolutely not permissible to (reject) the evidence of the Noble Book and the authentic hadiths based on mere (ijtihad) or (opinion) that is not supported by evidence from the Noble Book or the Noble Sunnah. This is as ALLAH said about them:

***(أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (21) تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (22) ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ (23) الشورى.**

Translation of the concept of the Holy Verses;

***(Or have they partners who have instituted for them in religion that which ALLAH has not permitted? And were it not for the word of distinction, it would have been judged between them. And indeed, for the wrongdoers is a painful punishment. (21) You will see the wrongdoers fearful of what they have earned and it is about to befall them. But those who have believed and done righteous deeds will be in the gardens of Paradise. They will have whatever they wish with their Lord. That is the great bounty. (22) That is what ALLAH Almighty gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you any reward for it except love for the relatives. And whoever does a good deed - We will increase for him good therein. Indeed, ALLAH Almighty is Forgiving and Appreciative." (23) Ash-Shura.**

The meaning of: (those who believed) is clear, which is belief and confirmation of what came in the Noble Book and what was authenticated from the Messenger of ALLAH, (P.B.U.H). The meaning of: (and did righteous deeds): that is, they applied what they believed in of commands and prohibitions in their daily practical worldly life. In the positive human law that is in effect and recognized globally, it is (the teacher) or (the concerned party) who chooses and sets the test or exam questions, and then determines the correct answers according to the agreed upon curriculum, and puts marks on them, not the students; and ALLAH is the highest example.

ALLAH Almighty has alerted us to this by referring to the verses of the creation of the first human caliph, our father Adam, peace be upon him, in His noble saying:

***(وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34) وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (35) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (36) فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37) البقرة.**

Starting Ramadan using accurate astronomical calculations is Allah's (SWT) Will.

Translation of the concept of the Holy Verses;

***(And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful." (31) They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32) He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth?" And the earth, and I know what you reveal and what you conceal. (33) And when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He refused and was arrogant and was among the disbelievers. (34) And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers." (35) So, Satan caused them both to slip. From it, so He brought them out from that in which they had been, and We said, "Go down, one of you an enemy to the other. And for you upon the earth is a place of settlement and provision for a time." (36) Then Adam received from his Lord [some] words, and He pardoned him. Indeed, it is He who is the Accepting of repentance, the Merciful. (37) Al-Baqarah.**

From these noble verses we infer that:

1- The teacher: He is ALLAH the Almighty: (And He taught Adam).

2- The learner: (Adam).

3- The Knowledge: (All the names).

4- The test: (O Adam, inform them of their names).

5- Success in the test: (So when he informed them of their names).

6- The result of success:

A- The angels prostrating to Adam: (And when We said to the angels, "Prostrate to Adam," and they prostrated.).

B- Living in Paradise: (And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in abundance as you wish.").

7- As for the second test, our father Adam, peace be upon him, disobeyed the commands of ALLAH Almighty and worked to fulfill his own desires and lusts, and the test was the command which is: (And do not approach this tree, lest you be among the wrongdoers (35).

8- The error and temptation are due to the whispering of Satan: (So Satan caused them to slip from it).

9- The result of not obeying the commands and prohibitions of ALLAH Almighty is: (So He removed them from that in which they were, and We said, "Go down, one of you an enemy to the other. And for you on the earth is a place of settlement and provision for a time (36).

Starting Ramadan fasting according to astronomical calculations is a (SNN)).

Chapter 2

The employer is the one who determines the work standards.

Religion: It is a divine condition that guides people by their choosing to righteousness and goodness in this Life, and success in the hereafter.

Religion: It is a set of concepts, principles, values and perfections to regulate the relationship of man with:

1- The Great Creator ((ALLAH)) Glory be to Him, Lord of the Worlds.

2- All creatures, the first of which are human beings.

Religion: is a work contract between ALLAH Almighty and the servant. The evidence for this statement is the statement of ALLAH Almighty:

***(وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (61) هود.**

Translation of the concept of the Holy Verse;

(And to Thamud [We sent] their brother Salih. He said, "O my people, worship ALLAH Almighty; you have no deity other than Him. He produced you from the earth and settled you in it, so ask His forgiveness and then repent to Him. Indeed, my Lord is near and responsive." (61) Hud.

Evidence from Noble Sunnah;

Likewise, the Prophet (peace and blessings of ALLAH be upon him) said:

"The example of the Muslims, the Jews, and the Christians is like that of a man who hired people to work for him from day to night for a known wage. They worked for him until midday, but they said: 'We have no need of the wage you stipulated for us, and what we have done is in vain.' So, he said to them: 'Do not do that. Complete the rest of your work and take your wage.'" Completely, but they refused and left. He hired two workers after them and said to them: Complete the rest of this day, and you will have the wage that I stipulated for them. So, they worked until the time for the afternoon prayer came. They said: What we have done is in vain, and you will have the wage that you have given us for it. So, he said to them: Complete the rest of your work, what remains of the day is a little. But they refused, and he hired people to work for him for the rest of their day. They worked for the rest of their day until the sun set, and they completed the reward of both groups. This is their example and the example of what they accepted of this light.". Al-Bukhari.

***(One of the constants that is practiced by all nations of the earth is that the employer is the one who determines the work standards in terms of time, cost, quality and quantity, and the worker or employee has no choice but to obey, submit and adhere to the terms of these standards. If he violates a small part of them, he exposes himself to punishment, dismissal and deprivation of wages.**

And to ALLAH Almighty is the highest example; He, glory be to Him, is the Creator of the heavens and the earth and everything in them, and He, glory be to Him, is also the Provider of all of them. He

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has warned those who disobey His commands and the commands of His messengers, and He has promised a great reward and recompense to those who obey Him and His messengers.

ALLAH Almighty said;

***(فَأَمَّا مَنْ طَغَى (37) وَآثَرَ الْحَيَاةَ الدُّنْيَا (38) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى (39) وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (41) النازعات.**

Translation of the concept of the Holy Verses;

***(But as for he who transgressed (37) and preferred the life of this world (38) then indeed, Hellfire will be the refuge (39) and as for he who feared the position of his Lord and prevented the soul from desire (40) then indeed, Paradise will be the refuge (41) An-Nazi'at.**

Did the Muslim person agree to conclude this contract?

Answer: Yes, by simply uttering the two testimonies of faith, the person has agreed to this contract.

ALLAH Almighty said;

***(وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (172) أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ (173) وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ (174). الأعراف.**

***(آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285). البقرة**

Translation of the concept of the Holy Verses;

***(And remember when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], "Am I not your Lord?" They said, "Yes, we testify."] lest you should say on the Day of Resurrection, "Indeed, we were of this unaware." (172) Or you should say, "Indeed, our fathers associated others with ALLAH before, and we were descendants after them." Will You then destroy us for what the falsifiers have done? (173) And thus, do We explain in detail. Verses, and perhaps they will return (174). Al-A'raf.**

***(The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in ALLAH and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination." (285). Al-Baqarah**

***(Abu Hurairah (may ALLAH be pleased with him) was narrating that the Prophet (peace and blessings of ALLAH be upon him) said: "There is no newborn except that he is born in a state of fitrah (natural disposition), then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal gives birth to a whole animal. Do you see any among them that have been mutilated?" Then Abu Hurairah (may ALLAH be pleased with him) said: "The nature of ALLAH upon which He created mankind." Al-Bukhari&Muslim.**

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The law of work and punishment is fixed and very clear in the words of ALLAH Almighty:

***(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)) الزلزلة.**

Translation of the concept of the Holy Verses;

***(So, whoever does an atom's weight of good will see it (7) and whoever does an atom's weight of evil will see it (8)) Al-Zalzalah.**

If we asked ourselves why this verse came in this noble surah called (Al-Zalzalah)?

The answer comes as a shock as well: until it causes an earthquake in the human soul and brings it back to its senses, and then it becomes certain that it will be held accountable for every action, whether good or evil.

Goodness, righteousness and success has its conditions, controls, and specifications, as does evil.

Religion is a set of commands and prohibitions from ALLAH Almighty to His servants.

The question is: How do we know ALLAH Almighty Almighty's commands and how to apply them?

The answer comes from the Holy Quran:

***(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32). آل عمران.**

*** (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (21) الأحزاب.**

Translation of the concept of the Holy Verses;

Say, [O Muhammad], "If you should love ALLAH, then follow me, [so] ALLAH will love you and forgive you your sins. And ALLAH is Forgiving and Merciful. (31) Say, "Obey ALLAH and the Messenger." But if they turn away - then indeed, ALLAH does not like the disbelievers. (32). AL-Imran.

*** (Indeed, in the Messenger of ALLAH you have a good example to follow for anyone whose hope is in ALLAH and the Last Day and who remembers ALLAH much. (21). Al-Ahzab.**

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Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Chapter 3: The explicit Texts of Islamic Religion.

First: Mentioning the Holy Quranic verses:

ALLAH Almighty said;

1- (يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (189) البقرة.

Translation of the concept of the Holy Verses;

1- (They ask you about the new moons. Say, "They are measurements of time for the people and for Hajj. Righteousness does not consist in entering houses from their backs, but righteousness is of him who fears ALLAH. And enter houses from their doors and fear ALLAH that you may be successful." (189) Al-Baqarah.

Comment:

A- (… but righteousness is of him who fears ALLAH…);

How much piety do those who disobey the command of the Messenger, (P.B.U.H), regarding fasting according to astronomical calculations and not based on visual sighting have?

B- (… And enter houses through their doors...);

It may mean: Worship ALLAH Almighty according to the ways (legitimate ways) that our noble Messenger Muhammad, (P.B.U.H), has drawn up and established, and this is from piety and righteousness.

It is as if ALLAH Almighty is talking about our day, where unfortunately some of those who claim to be (religious scholars) have abandoned the constants of this great nation and are racing towards fleeting worldly benefits, following the political decisions of political systems. And leaving behind them the commands of ALLAH Almighty and His noble Messenger, (P.B.U.H).

And the words of ALLAH Almighty in the decisive revelation have been fulfilled in them:

***(إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (159) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (160). البقرة.**

Translation of the concept of the Holy Verses;

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by ALLAH and cursed by those who curse (159) Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful. (160). Al-Baqarah

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2- (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (1) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (2) إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (3). الحُجرات.

Translation of the concept of the Holy Verses;

2-(you who have believed, do not put [yourselves] before ALLAH and His Messenger but fear ALLAH. Indeed, ALLAH is Hearing and Knowing(1) O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest

your deeds become worthless while you perceive not (2) Indeed, those who lower their voices before the Messenger of ALLAH - they are the ones whose hearts ALLAH has tested for righteousness. For them is forgiveness and great reward(3).Al-Hujurat.

Inference Noble Verses:

- **A- ALLAH Almighty repeated the word (O you who believe) at the beginning of two consecutive verses, which is an indication that the believers do not do what God Almighty and His noble Messenger, may ALLAH bless him and grant him peace, have forbidden them from doing.**
- **B- Isn't working with astronomical calculations precedence and preference over the words of ALLAH Almighty and His noble Messenger, may ALLAH bless him and grant him peace?**
- **C- Isn't implementing the words of the Messenger of ALLAH, may ALLAH bless him and grant him peace, and his orders regarding the issue of fasting based on sighting, like raising one's voice above the voice of the Prophet, may ALLAH bless him and grant him peace?**
- **D-**

3- (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ (187). آل عمران.

Translation of the concept of the Holy Verse;

3- (Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by ALLAH and cursed by those who curse. (159) Except for those who repent, amend, and make clear. For those - I will turn in mercy, and I am the Accepter of repentance, the Merciful. (160) Al-Baqarah. *(And remember when ALLAH took a covenant from those who were given the Scripture, "You shall make it clear to the people and not

You concealed it, but they threw it behind their backs and purchased with it a small price. How evil is that which they purchase. (187) Al Imran.

Have the scholars of the nation today revealed the truth to Muslims or have they cast it behind their backs?

Starting Ramadan fasting according to astronomical calculations is a ((Sin)).

4- (وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ (16) وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ (17). سورة محمّد ﷺ.

Translation of the concept of the Holy Verses;

4- (And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom ALLAH has sealed over their hearts and who have followed their [own] desires (16) And those who are guided - He increases them in guidance and gives them their righteousness (17). Surah Muhammad. (P.B.U.H).

Comment:

Isn't working with astronomical calculations following whims? After the right path has been distinguished from whims in the matter.

As for those who heard the words of the Prophet (peace and blessings of ALLAH be upon him) and obeyed him in the matter, they are the ones whom ALLAH increased in guidance and gave them their piety (O ALLAH, make us among those who listen to the speech and follow the best of it).

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Mentioning hadiths about fasting, including: command, prohibition, and denial as models:

First: Command:

***(On the authority of Abu Hurairah, may ALLAH Almighty be pleased with him, he said: The Prophet, (P.B.U.H), said, or he said: Abu al-Qasim, (P.B.U.H), said: "Fast when you see it and break your fast when you see it, and if it is hidden from you, then complete the number of Sha'ban as thirty." Agreed upon, and the wording is from al-Bukhari.**

Second: Prohibition;

Abu Hurairah (may ALLAH Almighty be pleased with him) narrated that The Messenger of ALLAH (P.B.U.H) said:

***(None of you should fast a day or two before the (beginning of the) mouth of Ramadan, unless it is a day on which one is in the habit of fasting (i.e. voluntary fasting that coincides with that day).". Al-Bukhari&Muslim.**

Third: Denial;

***(The Prophet, may ALLAH Almighty (P.B.U.H), denied the Muhammadan nation any accountability with regard to fasting and breaking the fast: On the authority of Abdullah bin Omar, may ALLAH Almighty be pleased with them both, on the authority of the Prophet, (P.B.U.H), that he said: "We are an illiterate nation. We do not write or calculate. The month is like this and like this," meaning sometimes twenty-nine and sometimes thirty. Narrated by Al-Bukhari, Muslim, Al-Nasa'i, Ahmad, and Al-Umm by Al-Shafi'i.**

Comment:

The three hadiths above - as examples - show the extent of the importance and concern of the Prophet, peace and blessings be upon him, in the matter, as the hadiths came in three forms:

- **A- The command to start fasting with visual sighting, or completing the month's number of thirty days.**
- **B- The prohibition: not to advance fasting before visual sighting is proven or the number is completed, with the intention of fasting Ramadan, but whoever fasts on the day of (voluntary, voluntary - not Ramadan), there is no blame on him.**
- **C- The denial: from the astronomical calculation, because the nation is (illiterate), and it is not used as evidence here that the nation today has become (educated), because illiteracy may mean: (ignorance of the facts of things).**

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Evidence from the Holy Book and the authentic Sunnah indicates that the imperative verb indicates a prohibition;

From the Holy Book;

First Evidence;

ALLAH Almighty said;

***(وَيَا آَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (19) فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآَتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (20) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (21) فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ (22) الأعراف.**

Translation of the concept of the Holy Verses;

***(And O Adam, dwell, you and your wife, in Paradise and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers. (19) So, Satan whispered to them that he might make apparent to them that which was concealed from them of their private parts, and he said, "Your Lord did not forbid you from this tree except that you should become angels or become among the immortals." (20) And he swore to them, "Indeed, I am to you a guardian, and you will be among the righteous." Of the sincere advisers (21) But he led them astray with deception. But when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?" (22) Al-A'raf.**

*****(but do not approach this tree); It is a prohibition (as in the science of the principles of jurisprudence - the discussions of words); and the prohibition indicates: (obligation and repetition) unless there is a clear indication.**

*****("Did I not forbid you from that tree); Indisputable Quranic evidence that "Do not approach near" is a prohibition.**

Second Evidence; ALLAH Almighty said;

***(يَا أَيُّهَا الَّذِينَ آَمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (94) يَا أَيُّهَا الَّذِينَ آَمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (95) المائدة.**

Translation of the concept of the Holy Verses;

***(O you who have believed, ALLAH will surely test you with something of the game that your hands and spears reach, that ALLAH may make evident who fears Him unseen. But whoever transgresses after that will have a painful punishment. (94) O you who have believed, do not kill haunts while you are in a state of ihram. And whoever among you kills it intentionally - the penalty is an equivalent of**

Starting Ramadan fasting according to astronomical calculations (USN)).

what he killed from livestock, to be judged by two just men among you. An offering delivered to the Kaaba, or an Expiation of feeding poor people, or the equivalent of that in fasting, so that he may taste the consequences of his deed. ALLAH has pardoned what is past. But whoever returns [to sin] - ALLAH will take vengeance on him. And ALLAH is Exalted in Might and Owner of Retribution. (95) Al-Ma'idah.

Comment:

A- These two noble verses began with the address to the believers (ALLAH will surely test you with something of the hunting...); here there is (a trial, a test and a temptation for the believers), and it is not far-fetched at all that (the scientific facilities today are also a temptation and a test from ALLAH Almighty to know who fears Him in the unseen and follows the orders of the Messenger, (P.B.U.H), to achieve visual sighting of the crescent and not the astronomical calculation of the birth of the crescent).

B- (Do not kill...); ALLAH, the All-Knowing, the All-Wise, has specified the method and tool of killing (your hands and spears can reach it...), so is it permissible for us today to kill and hunt in the Holy Mosque and its surroundings with modern, advanced means such as laser beams and others? Claiming and justifying that these means were not available at the time of the revelation of this noble verse?! Some of those working in astronomical calculations also claim that the Companions, may ALLAH be pleased with them, they were illiterate and they were not proficient of (Accounting and writing).

Matching the hadith with the verses of the Holy Quran;

If we go back to the noble hadith, we find that the Messenger, may ALLAH Almighty's (P.B.U.H) forbade fasting except after proving the beginning of the month by visual sighting, and this is a prohibition against following any other means to prove the beginning of the month. Is it permissible for us today to act contrary to the command of the Messenger of ALLAH Almighty, (P.B.U.H) justifying that (as some do) by saying that these modern means were not available at that time?!

***(On the authority of Abdullah ibn Umar, may ALLAH Almighty be pleased with him, that the Messenger of ALLAH Almighty(P.B.U.H), mentioned Ramadan and said: "Do not fast until you see the crescent moon, and do not break your fast until you see it. If it is obscured from you, then estimate it." Al-Bukhari&Muslim.**

There is no difference between the divine prohibition (and do not approach this tree) and (do not kill haunts …), and the Prophet's saying (do not fast… and do not break your fast…) in terms of linguistic and jurisprudential meaning; both phrases indicate (prohibition), and prohibition indicates (obligation). So (la- do not) is a word of prohibition as in grammar of Arabic Language and the principles of jurisprudence.

In the science of the principles of jurisprudence, there are (Specializations), and the letter (even-حتى) is one of the Specializations for the purpose, meaning that the Messenger (P.B.U.H) specified visual sight (exclusively) to prove the beginning of the month and not any other means, or the completion of the thirty-day waiting period.

Starting Ramadan fasting according to astronomical calculations is A'(cIJ)).

Evidence of using (even-حتى) from Holy book; ALLAH Almighty said;

***(...وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (191) البقرة.**

***(... وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222) البقرة،**

Translation of the concept of the Holy Verses;

***(...and do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers (191) Al-Baqarah.**

Comment:

So, the ruling not to fight the disbelievers at al-Masjid al-Haram continues until the Day of Resurrection (except) they start fighting us, then we will fight them.

***(...and do not approach them until they are pure. And when they have purified themselves, then come to them from where ALLAH has ordained for you. Indeed, ALLAH loves those who are constantly repentant and loves those who purify themselves (222) Al-Baqarah.**

So, the prohibition continues until it is fulfilled Purification after the cessation of menstruation or menstrual for women.

The legal principle says: (Ordering something is forbidding its opposite): (On the authority of Abu Hurairah, may ALLAH be pleased with him, he said: The Prophet, (P.B.U.H), said or he said: Abu Al-Qasim, (P.B.U.H), said: "Fast when you see it and break your fast when you see it, and if it is hidden from you, then complete the number of Sha'ban as thirty." Al-Bukhari&Muslim.

Fast when you see it and break your fast when you see it;

Here we apply the rule (ordering something is a prohibition of its opposite), as the Prophet, (P.B.U.H), forbade the use of all means (other than visual sighting) to prove the beginning of the lunar month, because he, (P.B.U.H), interpreted his command and limited it to (visual sighting); and this hadith is one of the reasoned and decisive legal texts that are clearer and more powerful in meaning than the apparent and interpreted, and there is no word (vague, general or general) in the hadiths about fasting by sighting the crescent moon.

Starting Ramadan fasting according to astronomical calculations in A (((SIN)))

Important note:

1- ((If the Prophet, (P.B.U.H), did not forbid (relying on astronomical calculations) at that time?! Then what was the prohibition about? Astronomical calculations were known and were used by the Jews and a some of the Arabs at that time, and it was called (astrology) at that time, even if it was not as accurate as it is today, but it was a prophetic prohibition against it that is apparent and proven by authentic hadiths, and the Islamic nation has practiced it for more than fourteen centuries (1400 years).

2- Whoever acts according to ((astronomical calculations)) or gives it precedence over ((visual sighting)) or combines them, then he has:

- **A- Confirmed what the Prophet (P.B.U.H) invalidated.**
- **B- And confirmed what the Prophet (P.B.U.H) denied.**
- **C- This is not obedience and following.**

3- All the hadiths that have been reported about fasting agree on the word (sighting), meaning seeing the crescent moon of the month with the naked eye, otherwise the number is completed to thirty days.

Starting Ramadan fasting according to astronomical calculations is A ((SIN)).

Evidences From Noble Sunnah;

Fourth Evidence;

((The Prophet is precise and deliberate in choosing his words)):

1- (On the authority of Al-Bara' ibn 'Azib, that the Messenger of ALLAH, (P.B.U.H), said: "When you go to bed, perform ablution as you would for prayer, then lie down on your right side, then say: O ALLAH, I have submitted my face to You, and I have entrusted my affair to You, and I have turned my back to You, out of desire and fear of You. There is no refuge and no escape from You except to You. I have believed in Your Book which You have revealed and Your Prophet whom You have sent, and make them among the last of Your words: If you die during your night, you will die while you are upon the fitrah. He said: So, I repeated them to remind myself of them, and I said: I believe in Your Messenger whom You have sent. He said: Say: I believe in Your Prophet whom You have sent. Al-Bukhari& Muslim.

We've deduced, concluded and understood from the hadith of our master Al-Bara' bin Azib a matter of utmost precision and importance, which is:

(Strict adherence to what the Messenger, (P.B.U.H), commands, and not to change, distort, or introduce a personal opinion into the words of the Messenger, (P.B.U.H); when our master Al-Bara' bin Azib read the supplication to our master the Messenger of ALLAH Almighty, he changed the phrase (By your Prophet) to the phrase (By your Messenger); out of delusion, so our master the Messenger of ALLAH Almighty,(P.B.U.H), corrected the companion Al-Bara' bin Azib, saying: (Say: I believe in your Prophet whom you have sent).

(It is necessary to adhere completely and fully to the words of the legal texts; in the hadith of fasting, our master the Messenger of ALLAH Almighty says: (Fast upon seeing it and break your fast upon seeing it...); this certainly means (the sighting), not (the birth of the crescent).

2- (On the authority of Abu Hurairah, on the authority of the Prophet, (P.B.U.H), who said: "Leave me as I have left you. Those who came before you were destroyed because of their questioning and disagreement with their prophets. So, if I forbid you from something, avoid it, and if I command you to do something, do as much of it as you can." Al-Bukhari&Muslim.

In a wording by Muslim: Abu Hurairah used to narrate that he heard the Messenger of ALLAH Almighty, (P.B.U.H), say: "What I have forbidden you, avoid, and what I have commanded you, do as much of it as you can. Those who came before you were destroyed only because of their many questions and their disagreement with their prophets.").

From these two hadiths we can deduce the following:

A- The destruction of previous nations due to the abundance of questioning and their disagreement with their prophets.

B- There is a difference between;

Starting & ending fasting according to astronomical calculations (الحساب الفلكي)

*** (Ability or Capacity).**

*** And (Willing or Desire).**

*** (Ability or Capacity);**

In this case, the person is excused for not doing what he was charged with due to a legitimate excuse beyond his control, and this falls under the noble verse:

***(لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286) البقرة.**

***(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا (17). الفتح.**

Translation of the concept of the Holy Verses;

***(ALLAH does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people.) (286) Al-Baqarah.**

***(There is no blame upon the blind or upon the lame or upon the ill. And whoever obeys ALLAH and His Messenger - He will admit him to gardens beneath which rivers flow. But whoever turns away - He will punish him with a painful punishment. (17). Al-Fath.**

*** (Willing or Desire);**

In this case, the person has the choice and is able to do or not do what he is charged with, so he chooses and bears the consequences of his choice, and this falls under the noble verse.

***(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (29) الكهف.**

***(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256) البقرة.**

Translation of the concept of the Holy Verses;

***(And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a Fire whose walls will encompass them. And if they call for relief, they will be relieved with water like murky oil, which will scald their faces. What an evil drink, and what an evil resting place it is." (29) Al-Kahf.**

***(There is no compulsion in religion. The right course has become distinct from error. So, whoever disbelieves in Taghut and believes in ALLAH He has grasped the firmest handhold with no break in it. And ALLAH Almighty is Hearing and Knowing. (256) Al-Baqarah.**

Starting Ramadan instructions according to astronomical calculations in A ((SN)).

Comment:

Everyone has absolute freedom to choose and embrace the religion he desires; however, after he chooses to enter the Islamic religion, the matter changes from a state of (Willing or Desire) to another state of (Ability or Capacity), and whoever chooses a religion other than Islam is among the losers, as ALLAH Almighty said:

***(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (85) آل عمران.**

*** (And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (85) Al Imran.**

We as Muslims do not have the right or permission to take some of the teachings of the religion and leave others under the pretext of (Willing or Desire); and that working with astronomical calculations falls under (Ability or Capacity), and not under the state of (Willing or Desire).

The Muslims who work with it are violating the approach and Sunnah of the Messenger, may ALLAH Almighty, and the righteous predecessors, so the noble verse applies to them:

***(يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (41) المائدة.**

Translation of the concept of the Holy Verse;

***(O Messenger, let not those grieve you who hasten into disbelief from among those who say, "We believe" with their mouths but whose hearts do not believe and from among the Jews are listeners to falsehood, listeners to another people who have not come to you, distorting words from their [proper] usages, saying, "If you are given this, then take it; but if you are not given it, then beware." And whomever ALLAH intends His trial, then you will not possess for him anything from ALLAH. Those are the ones whose hearts ALLAH did not intend to purify. For them in this world is disgrace, and for them in the Hereafter is a great punishment. (41) Al-Ma'idah.**

The validity and acceptance of an action in Islamic law is based on (obedience and following the Messenger, may ALLAH Almighty, who does not speak from his own desires), and is not

based on (the desire or willing) of those who may speak from their own desires in applying the orders and teachings of the true Sharia.

Acting according to astronomical calculations is based on (willing and desire), and there is no obstacle or necessary reason that calls Muslims to abandon the correct Sunnah (visual sighting) and act according to desire and whims in this matter; there are no two correct Sharia texts that differ in the matter so that it can be said (diversity), but rather all the hadiths mentioned about fasting agree on the word (visual sighting), or completing the number of days of the month of Sha'ban to thirty days.

Starting Ramadan fasting according to astronomical calculations is A (((SIN)))

Very important hadith on this topic:

1- (On the authority of Silah ibn Zufar, he said: We were with Ammar ibn Yasir, and he brought a roasted sheep and said: "Eat." Some of the people moved away, and he said: "I am fasting." Ammar said: "Whoever fasts on the day of doubt has disobeyed Abu al-Qasim, (P.B.U.H).").

We have narrated about the prohibition of fasting on the day of doubt from Umar, Ali, Abdullah ibn Mas`ud, and Abdullah ibn Abbas, Abdullah bin Omar, Hudhayfah, and Anas bin Malik, may ALLAH Almighty be pleased with them. Al-Bukhari and others.

2- (On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, may ALLAH bless him and grant him peace, said: "Do not anticipate Ramadan by fasting one or two days, except for a man who used to fast, then let him fast it." Muslim.

An-Nawawi's Book, the Second Commentary (1267) His saying:

(Do not anticipate Ramadan by fasting one or two days, except for a man who used to fast, then let him fast it), in it is an explicit prohibition against anticipating Ramadan by fasting one or two days, for whoever It does not coincide with his usual fast or connect it to what came before it. If it does not coincide with it or coincide with his usual fast, then it is forbidden.

This is the correct view in our school of thought, based on this hadith and the other hadith in Sunan Abi Dawud and others: "When the middle of Sha'ban comes, there is no fasting until Ramadan comes." If he connects it to what came before it or coincides with his usual fast, then it is forbidden. If his habit is to fast on Mondays or the like, and he happens to fast on Mondays and fasts voluntarily with the intention of doing so, then it is permissible, due to this hadith.

The prohibition is the same in our view for someone who does not happen to fast on Mondays or join them on the day of doubt or otherwise. The day of doubt is included in the prohibition, and there are opinions of the Salaf regarding someone who fasts on it voluntarily. Ahmad and a group of scholars made it obligatory to fast on behalf of Ramadan, on the condition that There will be clouds. And ALLAH Almighty knows best.

His saying in his Oath, peace and blessings be upon him: (He will not enter upon his wives for a month. Then he entered after twenty-nine nights had passed. Then he said: The month is twenty-nine.) And in another narration: (So he came out to us on the twenty-nine, so we said to him: Today is only twenty-nine.) And in another narration: (So he came out to us on the morning of the twenty-ninth and said: The month is nine.) And twenty) and in another narration: (So when twenty-nine days had passed, he came to them in the morning or in the evening) the judge, may God Almighty have mercy on him, said: Its entire meaning is after twenty-nine days had been completed, as indicated by the narration: (So when twenty-nine days had passed) and his saying: (the morning of twenty-nine), meaning the morning of the night after twenty-nine days, which is Thirty morning, and the meaning of the month is twenty-nine: it may be twenty-nine as stated in some of these narrations. And ALLAH Almighty knows best.

Starting Ramadan fasting according to astronomical calculations is A (SIN)).

3- (On the authority of Abu Hurairah, he said: The Prophet, peace and blessings be upon him, said: "Do not advance the month by a day or two days unless that coincides with a fast that one of you used to fast. Fast when you see it and break your fast when you see it. If it is obscured from you, then count thirty days and then break your fast." At-Tirmidhi.

Book Tuhfat al-Ahwazi, First Commentary (589) His saying:

(Do not advance) with the opening of the taa', and its original form is do not advance with the two taa's One of them was deleted as in {تظى}. Al-Suyuti said in Qut al-Mughtadi: He was only forbidden from doing that so that he would not fast, as a precaution due to the possibility that it was from Ramadan, and this is the meaning of the author's statement (for the meaning of Ramadan). He only mentioned the two days because doubt may arise on two days due to the occurrence of clouds or darkness in two months, or three. That is why He followed the mention of one day with the two days. The wisdom behind the prohibition is that the obligatory fast should not be mixed with the voluntary fast before or after it, out of caution against what the Christians did in adding to what was obligatory upon them based on

their corrupt opinion. End quote. Al-Hafiz said in Fath al-Bari: The wisdom behind it is to strengthen oneself by breaking the fast for Ramadan so that one enters it with strength and energy. This is questionable because the implication of the hadith is that if he precedes it by three or four days, it is permissible. It was said that the wisdom behind it is the fear of mixing the voluntary and obligatory prayers. This is also questionable because it is permissible for someone who has a habit. As in the hadith, and it was said that because the ruling was suspended on the sighting, whoever preceded it by a day or two has tried to challenge that ruling, and this is the reliable opinion, and the meaning of the exception is that whoever has a regular portion has been permitted to do it because he is accustomed to it and familiar with it, and abandoning the usual is severe, and that has nothing to do with welcoming Ramadan, and it is included in Thus, the Qada' and the vow are obligatory. Some scholars said: The Qada' and the vow are excepted by definitive evidence of the obligation to fulfill them, so the definitive is not invalidated by conjecture. And in the hadith, there is a refutation of those who see fasting before sighting, like the Rafidah, and a refutation of those who say that it is

permissible to fast an absolute voluntary fast. End quote. His saying: (Fast for its sighting) meaning for the sake of seeing the crescent moon. The lam is for the reason and the pronoun refers to the crescent moon, similar to {hidden by the veil}, as the context is sufficient. His saying: (If it is obscured from you) meaning the crescent moon is covered on the night of the thirtieth. Al-Jazari said in Al-Nihaya: It is said that the crescent moon is cloudy upon us if a cloud or something similar prevents us from seeing it, from the word "ghammat" which means "to cover something." In "ghamma" there is a pronoun for the crescent moon, and it is possible that "ghamma" is attributed to the circumstance, meaning, "If you are cloudy upon you, then complete the number." His statement, "Count thirty," ends with the imperative form of counting. The meaning is: Complete the number of Sha'ban as thirty days. His saying: (And in this chapter, on the authority of some of the companions of the Prophet, may God bless him and grant him peace, etc.) Al-Hafiz said in Al-Fath: Abu Dawud, Al-Nasa'i, and Ibn Khuzaymah narrated on the authority of Rib'i on the authority of

Hudhayfah, with a chain of transmission traceable to the Prophet, may ALLAH Almighty bless him and grant him peace: "Do not start the month before you see the crescent or complete the number,

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then fast until you see the crescent or complete the number." And it was said that the correct version of it is on the authority of Rib'i on the authority of A man from the companions is ambiguous, and that does not detract from its authenticity. End quote. His saying: (The hadith of Abu Hurayrah is a good and authentic hadith) and Ahmad narrated it. His saying: (They disliked that a man should hasten to fast before the month of Ramadan begins because of the meaning of Ramadan) Al-Suyuti said in Qut al-Mughtadi: His saying, "Do not anticipate the month by one or two days" is only what was forbidden from doing This is a precaution because it may be from Ramadan, and this is the meaning of the author's statement regarding the meaning of Ramadan. End quote.

Al-Hafiz said in Al-Fath: The scholars said: The meaning of the hadith is: Do not greet Ramadan with fasting with the intention of being cautious for Ramadan. Al-Tirmidhi said when he narrated it, then Al-Hafiz mentioned these words of Al-Tirmidhi up to his statement: regarding the meaning of Ramadan.

4- (On the authority of Abu Hurairah, who said: The Prophet, may God bless him and grant him peace, said: "Do not anticipate the month by one day or two days unless that coincides with a fast

that one of you used to fast. Fast when you see it and break your fast when you see it. If it is obscured from you, then count thirty days and then break your fast." Abu Dawud.

The Book of Awn al-Ma'bud, First Explanation (1946) The author of Awn al-Ma'bud said:

His statement: (Do not advance the fast of Ramadan): Its explanation and meaning have already been mentioned in the chapter on the one who said: If it is cloudy for you, then fast thirty days. His saying: (Except that it is a fast): Here its meaning is complete unless there is a fast. His saying: (A man fasts it): And that fast was a specific vow, or a regular voluntary fast, or an absolute fast not restricted to Ramadan. His saying: (Then let him fast that fast): Al-Khattabi said: Its meaning is that

he has become accustomed to fasting Mondays and Thursdays, so it coincides with the regular fast, so he fasts it. He should not intentionally fast if he does not have a habit, and this is close to the meaning of the first hadith. End quote. Al-Mundhiri said: The hadith was narrated by Al-Bukhari, Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Majah.

Conclusion:

The Messenger, may ALLAH bless him and grant him peace, emphasized, was keen, and restricted the beginning of fasting the blessed month of Ramadan to ((sighting the crescent moon exclusively)), and in several forms of the noble prophetic speech; by command, prohibition, denial, and warning, as follows: Imagine that the Prophet, may ALLAH bless him and grant him peace, is standing before you and saying to you:

1- In the form of command: "Fast upon its sighting and break your fast upon its sighting, and if it is hidden from you, then complete the number of Sha'ban as thirty." Al-Bukhari.

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2- In the form of prohibition: “Do not fast until you see the crescent, and do not break your fast until you see it. If it is obscured from you, then estimate it.” Agreed upon, and the wording is from Al-Bukhari.

3- In the negative form: “We are an illiterate nation, we do not write nor do we calculate the month like this,” and “like this” means once twenty-nine, and once thirty.” Agreed upon and the wording is from Al-Bukhari.

4- In the warning form: “Do not anticipate Ramadan by fasting one day or two days, except for a man who used to fast, then let him fast it.” Muslim.

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Chapter 4; The Fetus

Let us give an example of the recent scientific development and progress, which is the subject: Specialists can, using modern medical devices, detect and confirm the gender of the (Fetus), whether it is male or female? While it is in the mother's womb since the third month of pregnancy, and they even record a (video) of the Fetus and take different coloured pictures of it, and they can also determine some of its physical features. The problem: Despite all the emphasis on its safety and life, where the mother feels it at every moment of its moments as it moves, kicks and turns inside the mother's womb, and the size of the belly increases day after day; there is no power in the universe - except the power of ALLAH Almighty - that can record this Fetus in the (record of live births) until it emerges from the mother's womb screaming and alive and the specialists who supervised its birth see it with their naked eyes!

The question is:

Why do not Governments of Countries and Concerned Authorities rely on this physical, sensory evidence such as;

1- Colored photographs taken of the Fetus.

2- Visual recording (Video).

3- The growth and enlargement of the pregnant mother's belly day after day) in registering the fetus in the (Register of Live Births)? Knowing that it is a (single) case and concerns (one family) ...? And knowing conjecturally (by calculating the days of pregnancy) that his date of birth will be on such-and-such a day and such-and-such a month!!?

Knowing; that if the Fetus dies moments, days, or a month before birth, it will not affect except (one family).

But the strange, surprising, funny and sad thing is that some Muslims (at different levels and responsibilities) do not rely on the slightest material or sensory evidence other than (conjectural calculation) in the subject of the birth of the crescent moon; and in order to determine the beginnings of the Lunar months and religious occasions, they do not adhere to nor wait to see it with the naked eye, which concerns the worship of approximately two billion people!!!, and this is a violation of established legal texts from (the Holy Book and the Prophetic Sunnah) and a breach of the consensus and work of the Islamic nation for a period exceeding 1400 years. And the wrong estimation of the beginning of the month affects two billion people, and leads to different and varied results than if the vision that provides certain and definitive knowledge was relied upon!!!?

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Benefit from scientific development and modern technologies:

This benefit is for us as Muslims, especially in the matter of observing and seeing the crescent moon by determining the angle of the crescent moon on the horizon and the amount of height that may be determined and reached by modern astronomical devices.

However, seeing with the naked eye remains the most correct and reliable. As for these facilities, they are an aid in determining the location and position of the crescent moon, and not proving the beginning of the month.

There are no matters in the Islamic religion that contradict Minds, but there are matters that Minds cannot comprehend.

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Chapter 5

Where there is a Noble Text there is no room for interpretation.

This is an agreed upon jurisprudential rule, and there are prophetic legal texts that specify the beginning of the month by sighting exclusively or by completing the month's number (thirty) days when it is impossible to achieve sighting for any reason.

It is permissible and desirable for a person to strive to derive (benefits, lessons, morals, sermons, and rulings) from the legal texts (the Noble Qur'an and the Noble Prophetic Sunnah), but it is absolutely not permissible to create a text or legislation (((Equivalent))) to this text under discussion. If such a thing happens, it will be as ALLAH Almighty said in the decisive revelation:

*(أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (21) الشورى.

*(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (36) الأحزاب.

Translation of the concept of the Holy Verse;

*(Or have they partners who have instituted for them a religion which ALLAH has not permitted? And were it not for the decisive word, it would have been judged between them. And indeed, for the wrongdoers is a painful punishment. (21) Ash-Shura.

*(And it is not for a believing man or a believing woman, when ALLAH and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys ALLAH and His Messenger has certainly strayed into clear error. (36) Al-Ahzab.

ALLAH the Almighty and His Messenger Muhammad, peace and blessings be upon him, have decreed that: the beginning of the lunar month, fasting and religious occasions (by sighting) the crescent moon with the naked eye, not by astronomical calculations.

ALLAH the Almighty is the One who creates the heavy clouds and drives them to any country He wishes, and in some countries these clouds prevent the sighting of the crescent moon if it is the day of the end of the lunar month (the day of doubt), so it is ALLAH's knowledge, will and wisdom that have decreed that the crescent moon cannot be seen in that spot on earth, so fasting is not done the next day, but rather the people of that spot begin fasting by completing the thirty days.

ALLAH Almighty said;

* (هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ (12) الرعد.

* (الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ (57) الأعراف.

* (وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ (9)). فاطر.

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Translation of the concept of the Holy Verses;

*** (It is He who shows you the lightning, causing fear and hope, and produces the heavy clouds (12) Al-Ra`d.**

*** (It is He who sends the winds as good tidings before His mercy, until when they carry heavy clouds, We drive them to a dead land and send down water thereby, and We bring forth thereby all kinds of fruits. Thus, do We bring forth the dead that you may remember. (57) Al-A`raf.**

*** (And it is ALLAH Almighty who sends the winds as good tidings before His mercy, until when they carry heavy clouds, We drive them to a dead land and send down water thereby, and We bring forth thereby [some] kinds of fruits. Thus, do We bring forth] the dead that you may remember. (57) Al-A`raf.**

*** (And it is ALLAH Almighty who sends the winds as good tidings before His mercy, until when they carry heavy clouds, We drive them to a dead land and send down water thereby, and We bring forth thereby [some] kinds of fruits. Thus, do We bring forth] the dead that you may remember.) ... Then it raises a cloud, and We drive it to a dead land, and We revive the earth with it after its lifelessness. Thus is the resurrection (9). Fatir.**

So why do humans interfere in something that happened and is happening with the knowledge, and wisdom of ALLAH Almighty?

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Chapter 6

The argument of the prayer times according to the clock and not adhering to the sunset and shadow and others.

As for the subject of prayers according to the times known now, without referring to noon and the shadow, this subject contains a permission from the Messenger Muhammad, (P.B.U.H). As in the hadith of the appearance of the Antichrist(AL-DAJJAL), and the hadith was narrated by Imam Muslim, Abu Dawud, Imam Ahmad and others:

((Abu Khaithamah Zuhair ibn Harb told us, Al-Walid ibn Muslim told us, Abd al-Rahman ibn Yazid ibn Jabir told me, Yahya ibn Jabir al-Ta'i, the judge of Homs, told me, Abd al-Rahman ibn Jubayr told me, on the authority of his father Jubayr ibn Nufayr al-Hadrami, that he heard al-Nawwas ibn Sam'an al-Kalabi. H Muhammad ibn Mihran al-Razi told me, and this is his wording: Al-Walid ibn Muslim told us, Abd al-Rahman ibn Yazid ibn Jabir told us, on the authority of Yahya ibn Jabir al-Ta'i, on the authority of Abd al-Rahman ibn Jubayr ibn Nufair, on the authority of his father Jubayr ibn Nufair, on the authority of al-Nawwas ibn Sam'an, who said: The Messenger of ALLAH, (P.B.U.H), mentioned the Antichrist one morning, and he spoke in a low tone about him. And he raised it until we thought he was among the palm trees. When we went to him, he recognized that in us, so he said: "What is the matter with you?" We said: O Messenger of ALLAH, you mentioned the Antichrist in the morning, so you lowered it in him and raised it until we thought he was among the palm trees. He said: "Other than the Antichrist, I fear for you more. If he emerges while I am among you, then I am his opponent on your behalf. And if he emerges while I am not Among you, a man is the guarantor of his own soul, and ALLAH is my successor over every Muslim. He is a young man with a squinting eye. It is as if I liken him to Abd al-Uzza ibn Qatan. So, whoever among you finds him, let him recite to him the opening verses of Surat al-Kahf. He will emerge from a gap between the Levant and Iraq, wreaking havoc to the right and to the left. O servants of ALLAH, be steadfast. We said: O Messenger of ALLAH. ALLAH, and how long will he remain on earth? He said: "Forty days, one day like a year, one day like a month, one day like a Friday, and the rest of his days like your days." We said: O Messenger of ALLAH, is that the day which is like a year, will one day's prayer suffice us on it? He said: "Do not estimate its length." Muslim.

The rules of prayer differ from the rules of fasting, and each of them is an independent pillar and an independent act of worship in itself.

On the authority of Ibn Abbas, that the Prophet, (P.B.U.H), said: "Gabriel, peace be upon him, gave me security at the House twice. He prayed the noon prayer in the first of them when the shade was like a net, then he prayed the afternoon prayer when everything was like its shadow, then he prayed the sunset prayer when the sun had set and the fasting person had broken his fast, then he prayed the night prayer when the twilight had disappeared, then he prayed the dawn prayer when the dawn had flashed." Food was forbidden to the fasting person. He prayed the Dhuhr prayer the second time when the shadow of everything was the same as the time of the Asr prayer the day before. Then he prayed the Asr prayer when the shadow of everything was twice its length. Then he prayed the Maghrib prayer at its first time. Then he prayed the last Isha prayer when a third of the night had

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passed. Then he prayed the Fajr prayer when the earth had brightened. Then Gabriel turned to me. He said: O Muhammad, this is the time of the prophets before you, and the time is between these two times. Abu 'Eisa said: And in this chapter there are narrations on the authority of Abu Hurayrah, Buraydah, Abu Musa, Abu Mas'ud al-Ansari, Abu Sa'id, Jabir, 'Amr ibn Hazm, al-Bara', and Anas. Ahmad ibn Muhammad ibn Musa informed me, 'Abdullah informed us.

Ibn al-Mubarak, Husayn ibn Ali ibn Husayn informed us, Wahb ibn Kaysan informed me, on the authority of Jabir ibn Abdullah, on the authority of the Messenger of ALLAH Almighty, (P.B.U.H), who said: "Gabriel gave me security." He mentioned something similar to the hadith of Ibn Abbas with the same meaning, but he did not mention the time of the afternoon prayer yesterday. Abu Isa said: This is a good, authentic, and rare hadith. The hadith of Ibn Abbas is a good, authentic hadith. Muhammad said: The most authentic thing about the times is the hadith of Jabir, on the authority of the Prophet, (P.B.U.H). He said: The hadith of Jabir about the times has been narrated by Ata' ibn Abi Rabah, Amr ibn Dinar, and Abu al-Zubayr, on the authority of Jabir ibn Abdullah, on the authority of the Prophet, (P.B.U.H), something similar. Hadith of Wahb ibn Kaysan, on the authority of Jabir, on the authority of the Prophet, (P.B.U.H). Al-Tirmidhi.

On the authority of Mu'adhah (may ALLAH be pleased with him), she said: "I asked Aishah (may ALLAH be pleased with her), and I said: What is the matter with a menstruating woman, that she makes up the fasts but does not make up the prayers? She said: Are you a Haruriyyah? I said: I am not a Haruriyyah, but I am asking. She said: That used to happen to us, so we were ordered to make up the fasts, but we were not ordered to make up the prayers." Muslim.

The result is that every prescribed prayer has (a beginning time and an end time); Gabriel, peace be upon him, specified this when he led the Prophet, (P.B.U.H), in prayer (Hadith), and specific rulings on making up for missed prayers, combining prayers, shortening prayers, and others; and the conditions for analogy with fasting are not met by them. As for fasting, as I mentioned previously, the hadiths from the Messenger of ALLAH Almighty, (P.B.U.H), are authentic, stating that it is obligatory to rely on visual sighting to prove the crescent moon, or to complete the number, and these are well-known and widespread hadiths from the Messenger of ALLAH Almighty, (P.B.U.H), which are mentioned in the Sahih books of hadiths. His ruling, (P.B.U.H), is not specific to his time only, but rather it includes his time and what comes after it until the Day of Resurrection; because he is the Messenger of ALLAH Almighty to all people and until the Hour of Resurrection.

The hadiths mentioned about fasting have agreed on the word (visual sighting), meaning seeing the crescent moon of the month of Ramadan with the naked eye, or completing the number for the month of Shaban to thirty days. Whoever uses astronomical calculations or gives them precedence over sighting or combines them, then he has confirmed what the Prophet, (P.B.U.H), invalidated and confirmed what the Prophet, (P.B.U.H), denied. This contradicts and is contrary to the commands of the Messenger, (P.B.U.H).

In the matter of prayer, the sun is present in the sky even if it is not seen: for any reason, in its abundance of shadow, heat, rays, etc. But the matter of the (crescent) is that it is not present in the

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sky at all, and its existence is not proven except by visual sighting, or the completion of the month of Sha'ban for thirty days.

The sun or its effects are present during the day, such as (light, heat, shadow, etc.), and the prayer times are based on it even if we do not see it, but the crescent moon is not present and has no effect in the sky, so how can we start a new month without any visual evidence?

The sun is present in the sky, and we see it with the naked eye, and despite this, no one is allowed to pray the noon prayer except after verifying that the sun has passed the middle of the sky.

As for the crescent moon, it is neither in the middle of the sky, nor in any of its corners, so how can we announce the beginning of the new month? This is nothing but a kind of stubbornness, arrogance, and sophistry.

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Chapter 7: The stories of previous nations in the Holy Quran.

ALLAH Almighty mentioned the stories of previous nations and peoples so that we may learn from them and take lessons and morals from them so that we do not fall into sins and transgressions as they did. ALLAH Almighty said:

***(لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ (111) يوسف.**

***(There was certainly in their stories a lesson for those of understanding. It was not a fabricated statement, but a confirmation of what was before it and a detailed explanation of all things and a guidance and mercy for a people who believe. (111) Yusuf.**

Among these stories:

1- The story of the children of Israel:

ALLAH Almighty said;

***(وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ (58) فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (59) البقرة.**

***(وَإِذْ قِيلَ لَهُمُ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ (161) فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ (162) الأعراف.**

Translation of the concept of the Holy Verses;

***(And when We said, "Enter this city and eat from it as you wish in abundance and enter the gate bowing down and say, "Forgive us," and We will forgive you your sins and increase the doers of good." (58) But those who did wrong substituted a statement other than that which had been said to them. So, We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient. (59) Al-Baqarah.**

***(And when it was said to them, "Enter this city and eat from it as you wish." (59) Al-Baqarah. Dwell in this town and eat from it as you wish and say, “Forgive us,” and enter the gate bowing down. We will forgive you your sins. We will increase the doers of good. (161) But those who did wrong among them substituted a statement other than that which had been said to them, so We sent upon them a punishment from the sky because they were wrongdoing. (162) Al-A’raf.**

The Children of Israel changed some of what was said to them, and the result was that ALLAH sent down upon them (A curse from heaven).

Do not those who fast according to astronomical calculations and have changed the words of the Messenger of ALLAH, (P.B.U.H), fear that ALLAH will send down upon them (a punishment from the sky because they were wicked - a punishment from the sky because they were wronging)?

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2- The story of King Talut with the children of Israel:

ALLAH Almighty said;

*** (فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (249) البقرة.**

Translation of the concept of the Holy Verse;

*** (And when Talut set out with the hosts, he said, "Indeed, ALLAH will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it - then indeed, he is of me, except for he who scoops up a handful with his hand." So, they drank from it, except for a few of them. But when he and those who believed with him had crossed it, they said, "We have no strength today against Goliath and his hosts." Those who were certain that they would meet ALLAH said, "How many are there among us who have been given water to drink from it?" A small group overcame a large group by permission of ALLAH. And ALLAH is with the patient. (249) Al-Baqarah.**

The test and trial is in (obedience or disobedience), the army that walks with the beasts is in dire need of water, but ALLAH Almighty (tried them - tested them) will they obey the command of ALLAH Almighty through King Talut? Or will they act on the principle of (interest) as they understand that water is the cause of life or death and this is according to their efforts and knowledge and not an action stemming from their faith in ALLAH Almighty that in His hand is death and life.

Patience and obedience to the command positively comes out from the heart that believes and submits to ALLAH Almighty, His destiny and His willing. Otherwise, it comes from the soul that commands evil, Satan, and loving of worldly life and preferring it over the life of the hereafter. Because it is one of the greatest forms of patience, obedience and submission, when a person abandons his life desires even if they are very necessary for his life, and this is what happened with the believers from the army of King Talut, they see water while they are at the peak of thirst, they and their animals, and they are on a journey, ALLAH Almighty knows its length, the heat of the sun in it and the rest of its circumstances.

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3- The story of the Sabbath-breakers

ALLAH Almighty said;

***(وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (154) النساء.**

***(وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ (163) الأعراف.**

Translation of the concept of the Holy Verses;

***(And We raised above them the Mount with their covenant, and We said to them, "Enter the gate, bowing down." And We said to them, "Do not transgress on the Sabbath." And We took from them a firm covenant (154) An-Nisa.**

***(And ask them about the town that was by the sea, when they transgressed on the Sabbath, when their fish came to them on their Sabbath day in full view, and on the day when they did not observe the Sabbath, their fish did not come to them in full view.) Thus, We test them for what they used to do (163) Al-A'raf.**

***(And We said to them, "Do not transgress on the Sabbath," and We took from them a firm covenant), and on the other hand, He tested them by investigating that whales come in abundance on Saturdays:(When their fish came to them on their Sabbath day, openly, but on the day when they did not observe the Sabbath, they did not come to them. Thus, We test them for what they used to do.) These are trials from ALLAH Almighty to see whether they obey the command or disobey it?**

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4- The story of the Children of Israel, the calf, and the Samiri:

ALLAH Almighty said;

(وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى (83) قَالَ هُمْ أُولَاءِ عَلَى أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى (84) قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (85) فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي (86) قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ (87) فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ (88) أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (89) وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (90) قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى (91) قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (92) أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي (93) قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي (94) قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (95) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (96) قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا (97) إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (98) كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (99) مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا (100) خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (101)). طه.

Translation of the concept of the Holy Verses;

(And what made you leave your people in haste, O Moses? (83) He said, “They are on my heels, and I hastened to You, my Lord, that You might be pleased.” (84) He said, “Then indeed, We have tested your people after you, and the Samaritan has led them astray.” (85) So, Moses returned to his people, angry and grieved. He said, “O my people, did not your Lord promise you a good promise? Has the covenant been prolonged for you, or did you desire that a punishment should come upon you?” (86) Wrath from your Lord, so you have failed to keep my appointment. They said, “We did not fail to keep your appointment of our own accord, but we were burdened with the burdens of the people’s adornments, so we threw them down.” Thus did the Samaritan cast a cast. (87) Then he brought out for them a calf, a body, that lowed. They said, “This is your ALLAH Almighty and the ALLAH Almighty of Moses, but he forgot.” (88) Do they not see that he does not return to them a word and does not have power over them? (89) And Aaron had already said to them before, “O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my command.” (90) They said, “We will never cease to devote ourselves to it until Moses returns to us.” (91) He said, “O Aaron, what prevented you, when you saw them going astray, (92) from following me? Did you disobey my command?” (93) He said, “O son of my mother, do not take by my beard and by my head, for I feared that you would say, “You have caused division among the Children of Israel and did not observe my word.” (94) He said, “Then what is the matter with you, O Samiri?” (95) He said, “I saw what they did not see, so I took a handful from the trace of the Messenger and threw it away. Thus, my soul enticed me.” (96) He said, “Then go, for in this life you will have the opportunity to say, ‘No touching.’ And indeed, you have an appointment.” You will not fail him. And look at your ALLAH Almighty to whom you have been devoted. We will surely burn him, then We will surely scatter him into the sea, a blast. (97) Your ALLAH Almighty is only ALLAH Almighty, other than whom there is no ALLAH Almighty. He encompasses all things in knowledge. (98) Thus, do We relate to you of the news of what has preceded. And We have already given you from Our presence a reminder. (99) Whoever turns away from it - then indeed, he will bear a burden on the Day of Resurrection. (100) Abiding eternally. And it will be an evil burden for them on the Day of Resurrection (101). Ta-Ha.

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These are the people of the Children of Israel, whom ALLAH Almighty tempted with the issue of the calf and the Samiri after Prophet Moses (P.B.U.H) went to meet ALLAH Almighty; in order to test their obedience and the strength of their faith in ALLAH Almighty and His Messenger; meaning that the issue of temptation and trial is very common even in the lives of the Messengers or their deaths. This is ALLAH Almighty Almighty's law in creation.

We Muslims are also, so perhaps these "scientific developments" that have taken place are also trials. Will we obey ALLAH Almighty and His Messenger, or will we follow the ways of those who came before us? As our noble Messenger, (P.B.U.H), said, and wrath and punishment from the heavens will descend upon us!

Let Muslims look at how the Companions, may ALLAH Almighty be pleased with them all, obeyed the Messenger, (P.B.U.H):

***(On the authority of Abu Hurairah, that the Messenger of ALLAH, (P.B.U.H), said on the day of Khaybar: "I will give this banner to a man who loves ALLAH and His Messenger, and ALLAH will grant victory through his hands." Umar ibn al-Khattab said: "I have never loved leadership except on that day." He said: "I thought about it, hoping that I would be called to it." He said: "The Messenger of ALLAH, (P.B.U.H), called upon Ali ibn Abi Talib and gave it to him." He said: Walk and do not look back until ALLAH grants you victory. Ali walked for a while, then stopped and did not look back. He shouted: O Messenger of ALLAH, for what reason should I fight the people? He said: Fight them until they testify that there is no ALLAH Almighty but ALLAH and that Muhammad is the Messenger of ALLAH. If they do that, then they have protected their blood and their wealth from you, except in a rightful manner, and their reckoning is with ALLAH. Muslim.**

This is our master Omar bin Al-Khattab, may ALLAH be pleased with him, saying when kissing the Black Stone: I know that you are a stone that neither benefits nor harms, and if I had not seen the Messenger of ALLAH kissing you, I would not have kissed you...

This is following and obedience, not (extremism or extremism); can anyone accuse our master Omar and Ali, may ALLAH be pleased with them, of being (extremists or extremists)? And the four imams, may ALLAH have mercy on them.

*** (Abu Hanifa, Malik, Al-Shafi'i, and Ahmad) said: If the hadith is authentic, then it is my school of thought, and in another statement, they said: If my words contradict the words of the Messenger of ALLAH, (P.B.U.H), then throw my words to the wall.**

***Imam Malik: Everyone's words are accepted and rejected except the owner of this grave, and he pointed to the grave of the Messenger of ALLAH, (P.B.U.H).**

***Imam Ahmad bin Hanbal: Whoever rejects the words of the Messenger of ALLAH is on the brink of destruction. The strange and amazing thing is that there will come a time when we see people who claim to be followers of the religion and that they are from the people of the Sunnah and the**

Sunnis Ramadan fasting according to astronomical calculations is A ((( ))).

community, rejecting an authentic and proven hadith that is only rejected by (a stubborn and arrogant person), or a person (who has taken his desires as his ALLAH Almighty).

We are all human beings who make mistakes and the virtuous imams must mention and explain their evidence from the Book and the Sunnah that they rely on in their fatwas.

They must discuss the matter and accept nothing but the truth, for all are the trustees of ALLAH Almighty and His Messenger over His religion.

ALLAH Almighty has commanded His Messenger to explain what was revealed to him from his Lord to the believers, as in the noble verse:

(...And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought. (44) An-Nahl.

There are many authentic narrations on the subject, but I do not want to go on at length. Whoever wants more information should review the authentic books of hadith and the honorable biography of the Prophet.

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Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Chapter 8

Obedience is achieved through patience in the face of trials and tests.

1- (Test and Trial): Do we obey ALLAH Almighty by following and obeying the Chosen Messenger, (P.B.U.H)? Just as ALLAH Almighty tested the army of King Talut by preventing them from drinking water, and other trials for the Children of Israel and other nations. ALLAH Almighty said:

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (1) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ (2)) الملك.

(Blessed is He in whose hand is dominion, and He is over all things competent. (1) He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. (2)) Al-Mulk.

Comment:

There is no doubt or suspicion that what the Messenger, (P.B.U.H) did, and what he commanded his nation to do in terms of commands and prohibitions, is (the best, most correct and most excellent). ALLAH Almighty has commanded us to follow his example, as ALLAH Almighty praised him for his morals (P.B.U.H) in His noble saying:

***(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا) الأحزاب: (21).**

*** (وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ) (4) القلم.**

***(There has certainly been for you in the Messenger of ALLAH an excellent pattern for anyone whose hope is in ALLAH and the Last Day and who remembers ALLAH often.) Al-Ahzab: (21).**

***(And indeed, you are of a great moral character.) (4) Al-Qalam.**

Comment:

It was the character of the Messenger of ALLAH Almighty, (P.B.U.H), to begin the fast of the month of Ramadan by seeing the crescent moon with the naked eye. ALLAH Almighty has proven His pleasure with those who follow the righteous predecessors by His noble saying:

***(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (100) التوبة.**

***(And the first forerunners [in Islam] among the Muhajireen and the Ansar and those who followed them with good conduct - ALLAH is pleased with them and they are pleased with Him. And He has**

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prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment. (100) At-Tawbah.

2- Our Lord, ALLAH Almighty, is independent of our worship and obedience. The disobedience of the disobedient does not harm Him, nor does the obedience of the pious benefit Him.

3- We Muslims do not understand or know the secret and wisdom of most of the acts of worship imposed on us by the wise Lawgiver; - acts of worship that are not reasonable in meaning - so we do not know the secret and wisdom of:

*** The obligation of the Dhuhr prayer after noon and not before noon.**

*** The Dhuhr, Asr, and Isha (4) prayers being four rak'ah, Fajr (2) two rak'ah, and Maghrib (3) rak'ah.**

*** We do not know the secret and wisdom of bowing, prostration, etc. Why two prostrations and one bowing?**

4- The same applies to fasting:

*** Why did the Sharia make fasting obligatory by proving the beginning of the month by sighting the crescent moon? We only have to follow the Sharia and the religious texts in what it commands and prohibits.**

*** Why do we fast during the day? And not at night; and from dawn until sunset?**

*** Many other matters from the rest of the acts of worship, rituals and rites.**

These are sciences, secrets and wisdoms that the Lord of Glory and Majesty did not inform His noble Messenger and us but. What is obligatory upon us in them is (obedience and following) the Messenger, (P.B.U.H), and it is not permissible to take an opinion in matters of the Islamic religion in the event that there is a religious text on the issue.

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Chapter 9

Is disobedience to the Messenger, (P.B.U.H), a Sin or not?

Providing evidence from the Holy Qur'an and the Noble Sunnah that disobeying the Messenger is a sin:

First Evidence;

ALLAH Almighty said;

*** (وَقُلْنَا يَا آَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (35). البقرة.**

***(وَيَا آَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (19) الأعراف.**

***(فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آَدَمُ رَبَّهُ فَغَوَى (121) طه.**

Translation of the concept of the Holy Verses;

*** (And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance wherever you wish, but do not approach this tree, lest you be among the wrongdoers." (35) Al-Baqarah.**

***(And O Adam, dwell, you and your wife, in Paradise and eat from wherever you wish, but do not approach this tree, lest you be among the wrongdoers. (19) Al-A'raf.**

***(So, they ate from it, and their private parts became apparent to them. And they began to fasten together over themselves from the leaves of Paradise. And Adam disobeyed his Lord and went astray. (121) Ta-Ha.**

The prohibition was (And do not approach this tree); and they approached and ate from it (and they ate from it); therefore, ALLAH Almighty said (And Adam disobeyed his Lord and went astray). ALLAH the Blessed and Exalted called what Adam (P.B.U.H) did: (disobedience, transgression), (And who is more truthful than ALLAH in statement)? Do we believe ALLAH Almighty in the definition of (disobedience and transgression) or do we rely on the words of humans?

The Prophet (peace and blessings of ALLAH be upon him) said to us and to all his nation until the Day of Judgment: "Do not fast until you see the crescent moon, and do not break your fast until you see it. If it is obscured from you, then estimate it." Many Muslims today have started fasting without (sighting the crescent moon), but rather depending on (the birth of the crescent moon) according to astronomical calculations. So, have those who are fasting according to astronomical calculations (disobeyed the Messenger) or not?

Committing what is forbidden is a sin; and if we say the opposite of this, then we would be (denying the Holy Qur'an) in the Almighty's saying:

***(And Adam disobeyed his Lord and went astray (121). Ta-Ha.**

Setting Ramadan fasting according to astronomical calculations is A ((SIN)).

The Messenger of ALLAH forbade fasting by saying: (Do not fast until you see the crescent moon...).

Second Evidence;

ALLAH Almighty said;

***(وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (64) النساء.**

***(And We did not send any messenger except to be obeyed by permission of ALLAH. And if they had come to you, when they wronged themselves, and asked forgiveness of ALLAH and the Messenger had asked forgiveness for them, they would have found ALLAH Forgiving and Merciful.) (64) An-Nisa.**

Comment:

Are those who fast and break their fast based on astronomical calculations obeying the Messenger, (P.B.U.H)? Or are they disobeying the Messenger's command? And whoever disobeys the Messenger has disobeyed ALLAH Almighty.

ALLAH Almighty said;

*** (وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (152) آل عمران.**

*** (And ALLAH has already fulfilled His promise to you when you were oppressing them by His permission until, when you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you. And He has certainly pardoned you. And ALLAH is full of bounty to the believers. (152) Al Imran.**

Comment:

The Holy Quran did not mention how the Companions disobeyed; may ALLAH Almighty be pleased with them! This noble verse talks about the events of the Battle of Uhud! But the answer is found in a hadith narrated by Imam Al-Bukhari:

***(On the authority of Al-Bara' bin 'Azib, may ALLAH be pleased with them both, he said: The Prophet, (P.B.U.H) appointed Abdullah bin Jubair as the leader of the infantry on the day of Uhud, and they were fifty men. He said: "If you see us being snatched by birds, then do not leave this place until I send for you. But if you see us defeating the people and trampling them, then do not…" They continued until I sent to you and defeated them...) Al-Bukhari.**

The companions who were archers on the mountain did not abide by the command of the Messenger, (P.B.U.H), not to leave their places. They disobeyed the Messenger, as stated in the noble verse (And you disobeyed). So, not obeying the Messenger in his saying (Fast upon seeing it... the hadith) and (Do not fast... the hadith) is also a sin.

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The (sin) of the Companions' archers, may ALLAH be pleased with them, was:

*** Limited in time.**

*** Limited in space.**

*** It was without insistence and was not repeated.**

*** Its impact was limited in time, place and individuals.**

*** It was a gesture without verification and knowledge of the consequences of the matter, thinking that the battle was over.**

*** It was an unintentional, wrong effort, as they thought that the battle had ended, and they were not well-versed in knowledge.**

*** ALLAH, the Blessed and Exalted, pardoned them and forgave them for that unintentional sin.**

But the Muslims (disobedience) to the orders of the Messenger (P.B.U.H) in starting fasting according to astronomical calculations is characterized by the fact that:

*** It is not time-specific, as it is every year when they start the month of repentance, forgiveness, obedience and the Qur'an with (disobedience)!**

*** It is not spatially specific, as it covers most parts of the earth.**

*** It is repeated every year, despite the warning of ((a few jurists and scholars)) about its risks associated, and the lack of necessity and compulsion to it.**

*** As for the sin of starting fasting with astronomical calculations, it is with a wrong fatwa and intentionally on the part of those who claim to be scholars and the people of the (Sunnah Wa Al-Jama'ah) from ;(senior Islamic religious figures, including muftis, jurists, scholars, and others), despite the presence of correct evidence from the Book and the authentic Sunnah that there is no contradiction to the Messenger, may ALLAH Almighty bless him and grant him peace, in what he commands and forbids.**

*** There is no guarantee for Muslims that ALLAH, the Blessed and Exalted, will forgive them for this disobedience!**

Third Evidence; ALLAH Almighty said;

*** (يَا أَيُّهَا الَّذِينَ آَمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (6) التحريم.**

Translation of the concept of the Holy Verses;

*** (O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, stern and severe, who do not disobey ALLAH in what He commands them but do what they are commanded. (6) At-Tahrim.**

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Comment:

In this noble verse, ALLAH Almighty defined Obedience by His Noble saying: (They do not disobey ALLAH Almighty in what He commands them and do what they are commanded), and the meaning of disobedience is the opposite of this noble saying by deleting the letter (la), so the statement would be: (They disobey ALLAH Almighty in what He commands them and do not do what they are commanded). So, did those who said that fasting is according to astronomical calculations confirm the letter (la- do not) or did they delete the letter (la- do not) before the word (they disobey)?

Fourth Evidence; ALLAH Almighty said;

*** (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) النساء**

Translation of the concept of the Holy Verses;

*** (O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome.) (59) An-Nisa.**

Comment:

The issue of fasting according to astronomical calculations is a subject of (dispute and disagreement) among Muslims, and ALLAH Almighty commands us to refer to the ruling of ALLAH Almighty and His Messenger in the matter in which there is disagreement between us. So, did the proponents of astronomical calculations for fasting obey ALLAH Almighty Almighty's command to refer to the ruling of ALLAH Almighty and His Messenger, or did they insist on their words and actions and call for them? Is this obedience or disobedience and transgression?

Starting Ramadan fasting according to astronomical calculations is A ((SIN)).

Evidence from Noble Sunnah;

According to Imam Al-Bukhari: The Book of Fasting: (1906-1911):

(11) Chapter: The saying of the Prophet, (P.B.U.H): "When you see the crescent moon, then fast, and when you see it, then break your fast." And Silah said: On the authority of Ammar, whoever fasts on the day of doubt has disobeyed Abu al-Qasim, (P.B.U.H).

Imam Al-Tirmidhi Narrated:

***(On the authority of Amr bin Qais Al-Mulla'i, on the authority of Abu Ishaq, on the authority of Silah bin Zufar, he said: We were with Ammar bin Yasir, and a roasted sheep was brought to him, so he said: Eat, so some of the people moved away, and he said: I am fasting, so Ammar said: "Whoever fasts on the day about which the people are in doubt, has disobeyed Abu Al-Qasim, (P.B.U.H)." He said: And in the chapter on the authority of Abu Hurairah, And Anas. Abu 'Eisa said: The hadith of 'Ammar is a good and authentic hadith, and this is the practice of most of the people of knowledge from the Companions of the Prophet (peace and blessings of ALLAH be upon him) and those who came after them from the Successors. Sufyan al-Thawri, Malik ibn Anas, 'Abdullah ibn al-Mubarak, al-Shafi'i, Ahmad, and Ishaq said this: They disliked that a man fast on a day about which he is in doubt. Most of them thought that if he fasted it and it was from the month of Ramadan, he should make up a day in its place.**

A group of hadith scholars included this hadith under the chapter (Deterrence and Prohibition).

Ibn Hibban said in his Sahih: (He mentioned the statement that whoever fasts on a day in which he is uncertain whether it is Sha'ban or Ramadan is a sinner and disobedient if he was aware of the prohibition of the Messenger, (P.B.U.H), against it.)

This hadith was narrated by: Al-Nasa'i, Abu Dawood, Ibn Majah, Ibn Hibban, Al-Bayhaqi, Al-Darimi, and others.

Did all these imams (scholars of hadith) not understand hadith and were they not as concerned about the interests of the nation as those who came today to make excuses for illegitimate reasons in order to (change the words of the Messenger of Mercy and Humanity)?

The Prophet, (P.B.U.H), fasted the month of Ramadan for nine years, and after him the Rightly-Guided Caliphs Abu Bakr, Umar, Uthman, and Ali, may ALLAH Almighty be pleased with them all, fasted for nearly thirty years, and none of them were known to pay attention to astronomical calculations.

***(On the authority of Al-Irbadh bin Sariyah, that the Messenger of ALLAH Almighty, (P.B.U.H), gave them an eloquent sermon after the dawn prayer, and the eyes shed tears and the hearts were afraid. A man said: O Messenger of ALLAH Almighty, this is a farewell sermon, so what do you advise us? He said: "I advise you to fear ALLAH, and to listen and obey, even if it is an Abyssinian slave, for whoever among you lives after me will see much disagreement. And beware of newly invented matters, for they are misguidance. So, whoever among you reaches that, then he**

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should adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs, and hold on to them firmly." Agreed upon. The wording is from Al-Bukhari.

There are authentic hadiths from the Messenger of ALLAH, (P.B.U.H), that it is obligatory to rely on sighting to confirm the crescent moon or complete the number.

These are well-known and widespread hadiths from the Messenger of ALLAH, (P.B.U.H), that were mentioned in the two Sahihs and others. His ruling, (P.B.U.H), is not limited to his time only, but rather it includes his time and what comes after him until the Day of Resurrection, because he is the Messenger of ALLAH to all people and until the Day of Resurrection.

What is happening today in terms of relying on astronomical calculations to determine the beginnings of lunar months, as well as the dates of religious occasions, is a clear and blatant violation of the practical and scientific consensus of the Islamic nation since the time of the Messenger of ALLAH Almighty, (P.B.U.H). This consensus has lasted for a period of more than fourteen centuries and more than (1440) years.

***** Imam Malik, may ALLAH Almighty have mercy on him, said:**

Everyone's words may be accepted or rejected, except for the owner of this grave, and he pointed with his hand to the grave of the Messenger, (P.B.U.H).

Imam Malik, may ALLAH Almighty have mercy on him, also said:

(The Sunnah is Noah's Ark. Whoever boards it will be saved, and whoever stays behind will perish).

***Whenever Imam Malik bin Anas - may ALLAH Almighty be pleased with him - was mentioned in his presence about those who deviated from the religion, he would say:**

Omar bin Abdul Aziz - may ALLAH Almighty be pleased with him - said: The Messenger of ALLAH Almighty (P.B.U.H), and the rulers after him - may ALLAH Almighty be pleased with them - established Sunnah's, adhering to which is following the Book of ALLAH Almighty and completing the obedience to ALLAH Almighty, and strengthening the religion of ALLAH Almighty. No one among creation has the right to change or alter them, or to consider anything that contradicts them. Whoever is guided by them is guided, and whoever seeks victory by them is victorious, and whoever abandons them and follows a path other than that of the believers, ALLAH Almighty will make him do what he has done, and he will burn him in Hell, and what an evil destination it is. (Book of Sharia - 56/57).

Whoever has a mind and knowledge and needs to act upon them and ALLAH wants good for him, he should adhere to the Sunnah of the Messenger of ALLAH (P.B.U.H) and what the Companions - may ALLAH be pleased with them - and those who followed them in righteousness from the Imams of the Muslims - may ALLAH have mercy on them - were upon in every era.

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*** The great follower Ibn Sirin - may ALLAH have mercy on him - said:**

This matter is a religion, so look from whom you take your religion?

*** Imam Al-Shafi'i - may ALLAH have mercy on him - said:**

The Muslims are unanimously agreed that whoever has the Sunnah of the Messenger of ALLAH (P.B.U.H) becomes clear to him, it is not permissible for him to abandon it for the sake of anyone's statement.

Comment:

Indeed, the words of the Messenger cannot be rejected. Rather, any contradiction to the words of the Messenger or disobedience to his orders is disobedience to the orders of ALLAH Almighty and opposition to Him, and it is opposition to the Noble Book, because ALLAH Almighty said:

*** (مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (80) النساء.**

***(قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32) آل عمران.**

***(وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (132) آل عمران.**

***(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آَمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (62) لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (63) النور.**

*** (...وَمَا آَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7). الحشر.**

***(قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (108)) يوسف.**

***(يَا أَيُّهَا الَّذِينَ آَمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (1) يَا أَيُّهَا الَّذِينَ آَمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (2) إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (3). الحجرات.**

Translation of the concept of the Holy Verses;

*** (Whoever obeys the Messenger has obeyed ALLAH, and whoever turns away - then We have not sent you over them as a guardian. (80) An-Nisa.**

*** (Say: Obey ALLAH and the Messenger. But if they turn away - then indeed, ALLAH does not like the disbelievers. (32) Al-Imran.**

*** (And obey ALLAH and the Messenger that you may receive mercy. (132) Al-Imran.**

***(The believers are only those who have believed in ALLAH and His Messenger and, when they are with him on some common matter, do not depart until they have asked his permission. Indeed, those**

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who ask your permission - those are the ones who believe in ALLAH and His Messenger. So when they ask your permission for some of their affairs, give permission to whom you will among them and ask forgiveness for them from ALLAH. Indeed, ALLAH is Forgiving and Merciful. (62) Make the calling of the Messenger among yourselves like the calling of some of you to others. ALLAH knows those of you who slip away in secret. So let those who oppose his command beware, lest a trial befall them or a painful punishment befall them. (63) An-Nur.

*** (...And whatever the Messenger has given you, take; and what he has forbidden you, refrain from. And fear ALLAH. Indeed, ALLAH is severe in penalty. (7). Al-Hashr.**

***(Say This is my way; I invite to ALLAH Almighty with insight, I and whoever follows me. And exalted is ALLAH Almighty, and I am not of those who associate others with ALLAH Almighty. (108) Yusuf.**

***(O you who have believed, do not put yourselves forward before ALLAH and His Messenger, and fear ALLAH. Indeed, ALLAH is Hearing and Knowing. (1) O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another, lest your deeds become worthless while you perceive not. (2) Indeed, those who lower their voices in the presence of the Messenger of ALLAH, those are the ones whose hearts ALLAH has tested for piety. For them is forgiveness and a great reward (3). Al-Hujurat.**

Inferences from verses of Surat Al-Hujurat:

1- Not obeying the Messenger's command to fast upon sighting the crescent (visual sighting) is an offering before ALLAH Almighty and His Messenger.

2- The beginning of fasting the month of Ramadan according to astronomical calculations is (raising the voice) above the voice of the Prophet (P.B.U.H).

Starting Ramadan fasting according to astronomical calculations is A (SIN).

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Conclusion and results

First:

ALLAH Almighty said:

***(قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لا يُحِبُّ الْكَافِرِينَ (32) آل عمران.)**

***(Say: If you love ALLAH, then follow me: ALLAH will love you and forgive you your sins: For ALLAH is Oft-Forgiving, Most Merciful (31) Say: Obey ALLAH and the Messenger. But if they turn away, then indeed, ALLAH does not love the disbelievers (32) Al Imran.**

Comment:

The clear and evident meaning of this noble verse is that following the Messenger, may ALLAH, is obligatory and is evidence of the servant's love for (ALLAH Almighty), and the inevitable result of the believers following the Messenger is:

1- ALLAH's love for the servant.

2- ALLAH's forgiveness of the servant's sins.

3- Following the Messenger is obligatory On the believers in every small and big thing, even in determining the beginnings of the lunar months, fasting, Hajj, etc. 4- The evidence and proof of the servant's love for ALLAH the Most High is following the Messenger, (P.B.U.H) and not following the Messenger, (P.B.U.H) is evidence of the servant's lack of love for ALLAH the Most High.

Secondly:

ALLAH the Almighty said:

*** (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (60) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (61). النساء.**

Translation of the concept of the Holy Verses;

(O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome. (59) Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They want to refer their case to Taghut, while they have been commanded to disbelieve in him. And Satan wants to lead them far astray. (60) And when it is said to them, "Come to what ALLAH Almighty has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. (61) An-Nisa.

Setting Ramadan fasting according to astronomical calculations is A ((SIN))

Comment:

Relying on astronomical calculations is a matter of disagreement and dispute among Muslims. In this case, ALLAH Almighty has commanded us to return to ALLAH Almighty and His Messenger in the

event of a dispute: (And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome (59).

It is necessary to return to the ruling of ALLAH Almighty and His Messenger, (P.B.U.H), in this matter, and the ruling is: seeing the crescent with the naked eye.

Third:

Forming committees to monitor and sight the crescent moon. These will be under the responsibility and supervision of officials of all categories and levels (legal, functional, and scientific) and with details that are consistent with the course of events and capabilities in every corner of the earth.

Fourth:

The relationship between ALLAH the Almighty and the servants: The relationship between ALLAH the Almighty and the servants is the relationship of the Master, the Creator, and the Owner of the servants. The more the servant obeys his Lord the Almighty and His noble Messenger Muhammad, (P.B.U.H), the more his piety increases. Likewise, the more the servant's piety increases, the more his obedience increases. The relationship between obedience and piety is a direct relationship. And the exact opposite: the weaker and less the servant's obedience to his Lord the Almighty, the weaker and less the piety in him, and the weaker and less the piety, the less and less the obedience.

Therefore, ALLAH Almighty said:

1- (إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ) في عدّة سور.

2- (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13) الحجرات.

3- (يَا أَيُّهَا الَّذِينَ آَمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183)) البقرة.

4- (ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (18) إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ (19) هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ (20)). الجاثية.

Translation of the concept of the Holy Verses;

1- (Indeed, ALLAH loves the righteous) in several Surahs.

2- (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most honorable of you in the sight of ALLAH is the most righteous of you. Indeed, ALLAH is Knowing and Acquainted (13) Al-Hujurat.

3- (O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (183)) Al-Baqarah.

Starting Ramadan fasting according to astronomical calculations A ((SIN)).

4- (Then We put you on a way of religion So follow it and do not follow the desires of those who do not know. (18) Indeed, they will never avail you against ALLAH at all. And indeed, the wrongdoers are allies of one another, and ALLAH is the ally of the righteous. (19) These are insights for mankind and guidance and mercy for a people who are certain. (20) Al-Jathiyah.

5- ALLAH Almighty said:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (1) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (2). الحجرات.

(O you who have believed, do not put yourselves forward before Allah and His Messenger, and fear Allah. Indeed, Allah is Hearing and Knowing. (1) O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. (2). Al-Hujurat.

Starting the fast of the month of Ramadan according to astronomical calculations is giving precedence to ((opinion)) over what has been proven. It is authentic from the commands of Allah Almighty and His noble Messenger, peace and blessings be upon him. Not obeying the commands of the Messenger, peace and blessings be upon him, and acting on the basis of personal reasoning and non-Shari'ah evidence; is a case of ((raising the voice)) above the voice of the Prophet, peace and blessings be upon him, because in the matter there is a legitimate prophetic text that is definitive in proof and indication; and the result is: (nullifying the work); that is, fasting (is invalid) and not accepted according to the text of the verse (...that your deeds become worthless while you do not perceive). So do not start the blessed month with the astronomical calculation and end it with the astronomical calculation, and the following results from that:

*** Disobeying the command of the Messenger, peace and blessings be upon him. And disobeying the Messenger is disobeying ALLAH Almighty.**

*** Fasting on the day of doubt with the intention of Ramadan is invalid, and it is necessary to make up for it and repeat it.**

*** Mistake in determining the beginning and end of the month.**

*** Accustoming Muslim souls to disobeying the command of their Prophet, may ALLAH bless him and grant him peace.**

Comment:

The piety of Muslims in the worship of (fasting) cannot be increased except by obeying the commands of ALLAH Almighty through His noble Messenger Muhammad, (P.B.U.H), in beginning and ending fasting with the visual sighting of the crescent of the blessed month.

ALLAH Almighty said;

***(وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ (17) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ (18). الزمر.**

Starting Ramadan fasting according to astronomical calculations is A (SHIRK)

*(إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (52). النور.

Translation of the concept of the Holy Verses;

***(And those who avoid Taghut, lest they worship it, and turn to ALLAH in repentance - for them is good tidings. So, give good tidings to My servants (17) Who listen to the word and follow the best of it. Those are the ones whom ALLAH has guided, and those are the ones of understanding. (18). Az-Zumar.**

***(The only statement of the believers, when they are called to ALLAH and His Messenger to judge between them, is that they say We hear and we obey, and it is those who are the successful. (51) And whoever obeys ALLAH Almighty and His Messenger and fears ALLAH Almighty and keeps his duty to Him - it is those who are the successful. (52) An-Nur.**

Starting Ramadan fasting according to astronomical calculations in Algeria (SIN)

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Declaration:

This scientific research is an acquittal of my conscience before ALLAH Almighty on the Day of Judgment. Whatever was (correct and true) is by the guidance and success of ALLAH Almighty, and whatever was (a mistake or a slip) is from myself and from Satan, so I seek forgiveness from ALLAH Almighty for it and I repent to Him, and ALLAH Almighty is behind the intention and He is the Guardian of success.

O ALLAH, I have written, published and conveyed, O ALLAH, bear witness.

TALAAT SEDDEQ

11/11/2024

talaatseddeq@yahoo.com.au

Starting Ramadan fasting according to astronomical calculations is A ((SIN))).

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Do not Start the Month of Obedience and Forgiveness with a Sin!!!

Starting Ramadan fasting
calculations is A (((SIN))).

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).

Starting Ramadan fasting according to astronomical calculations is A (((SIN))).!

BY: TALAAT SEDDEQ 2024